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SPECIAL ARTICLES:

Anti-Prostitution Movement in Chosen

Wm. C. Kerr

Growth of the Seoul Foreign School

Miss M. Butterfield

A Korean View of Conference Problems

Hugh H. Cynn

Tennis in the Orient

W. R. Cate, M. D.

Songdo Women's Evangelistic Center

Miss E. Wagner

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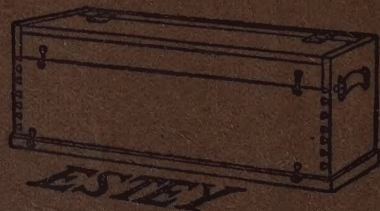
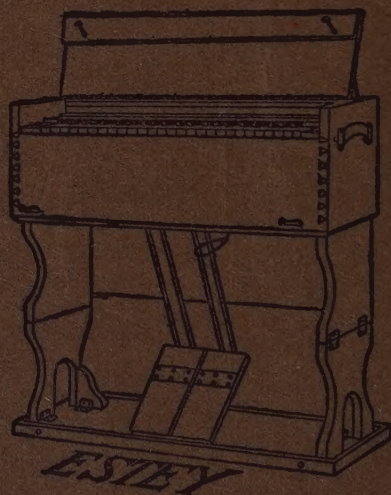
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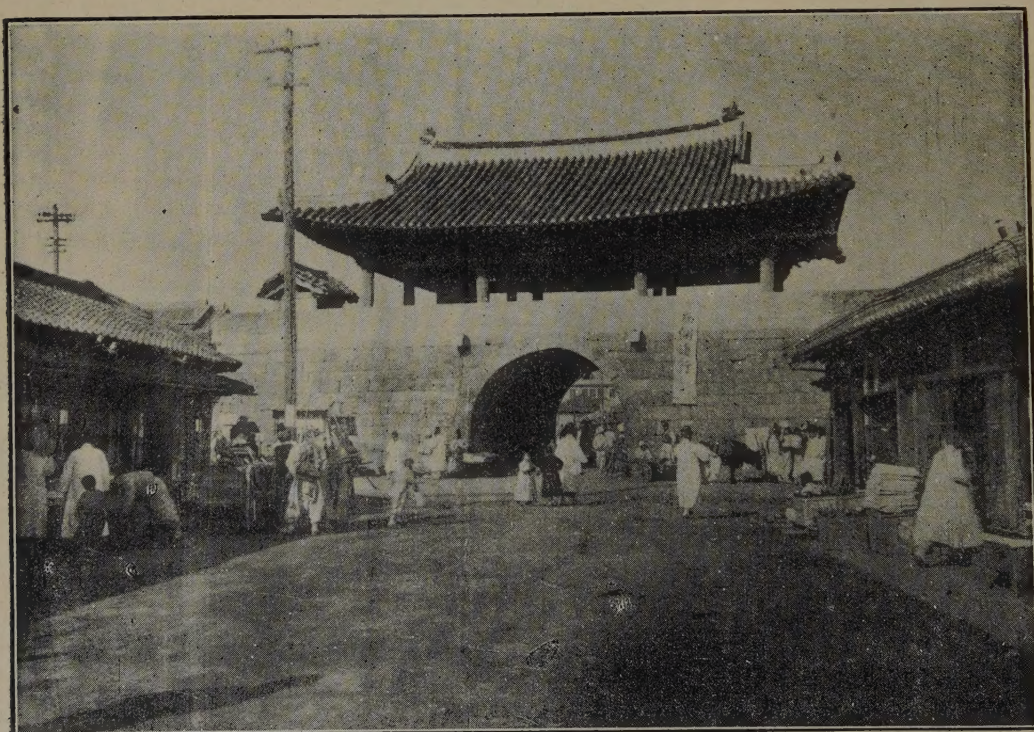
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(This is the gate that is seen in the distance in the picture above).

THE KOREA MISSION FIELD

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Issued by the Federal Council of Evangelical Missions in Korea

VOL. XX.

MAY, 1924

No. 5

Editorial

Earth's Primal Pedagogue—A Little Child

"**H**EAVEN'S all around us in our infancy," says the poet. What does the poet mean? To most minds heaven means rest, and because rest implies deliverance from weariness or distress, therefore the vestibule of heaven must be poignant need. This view is indorsed by our Savior in the words, "Come unto me all ye that labor and are heavy laden and I will give you rest"—rest to your souls; and again, "Ye must through much tribulation enter into the kingdom of God."

The neediest creature on the earth is a human babe. The other living creatures at birth, in proportion as they are low in grade, can easier shift and take care of themselves, but the new-born babe is the perfect embodiment of abject helplessness. Man is defined as a talking animal, but his offspring is an infant, one that cannot even talk, 'has no language but a cry,' a wail of helpless hopelessness entreating the tender ministries of food, shelter, nurture and love. The sheer helplessness of the infant gives it leadership from the very first; for to resist its appeal, by common consent, is considered inhuman; even the foundling finds a place, while the child born to ordinary parents secures a welcome that sets a cap-stone to the home inscribed, "Grace, grace unto it!"

We say the child is father of the man, meaning father of himself as an adult; just as truly is the baby the father of its *own* father! We say, when a man marries he ought to be good, but that when in addition he becomes a father, then he *must* be good! A realization that for years he practically stands to the child as God's deputy, the little one really believing that 'daddy is all right,' so that he aims to be like him in every particular, cannot but act upon an affectionate father as a mighty deterrent from evil and an incentive to righteousness! When to this is added the fact that in becoming a father there is revealed to him by his child the mysterious depths of the loving heart of our Father God, so that the greatest mystery of godliness is made simple, how potential is the babe's leadership of its father. As much, perhaps more, has been made plain to the mother, in that the well-springs of motherhood have been opened up and the scripture made intelligible forever, "As one whom his mother comforteth so will I comfort you." An ancient king once affirmed, "My kingdom is ruled by an infant!" Asked for an explanation he replied, "I, the king, am ruled by my wife, but my wife is ruled by our baby." Perhaps the most effective, practical asset of the modern missionary is his home, which is the pulpit whence telling life-sermons are delivered with husband, wife and dear children for the preachers. The demonstrated comradeship of husband and wife together with equal joy in daughters and sons with the fruitage, "Be it ever so humble there's no place like home," argues mightily for the superiority of the missionary's school, church, religion, and for the Christ who is the head and the inspiration of it all.

We draw the attention of our readers to the article in this issue upon the topic, The Growth of the Seoul Foreign School, by Miss Butterfield. This teacher reveals how in 1901, when this century was born, an educational acorn was planted in Seoul which is growing into a towering oak, which augurs that our century will not make democracy safe nor humanity safe except through the leadership of the little child. The child's needs met, all else desirable will follow.

Why should burdened missionary mothers be crushed by enforced, secular teaching of their children? The little child waved his magic wand and said, They must not, shall not be martyred! Forthwith, spasmodic school-birth throes were in evidence, not altogether encouraging until in 1912 the child's wand was more imperiously wielded, when forthwith Miss Van Wagoner responded and for four years, single-handed, demonstrated not the possibility, but the certainty of a successful foreign school in Seoul. Then Ethel Van Wagoner heard a call, Come up higher, please, exchanging your school for a single pupil, myself, whom you shall tutor and coach that together we may found a home! The lady responded favorably and has become not only a wife but the mother of three sons, who seem worthy of their pioneer grandparents, Rev. and Mrs. Horace G. Underwood, which is saying much! But what now shall become of the school which has lost its head? A third time the child's magic wand waves, this time over the Seoul community; whereat all distinctions of race, nationality and previous prejudice vanish and American, British, French, German and Russian, yes, Catholics and Protestants, too, come together as brethren in the interests of the school! So potent is the leadership of the little child! The saying, "All that a man hath will he give for his life," is not true, but is false as the devil who coined it; but a man *will* give all that he has for his child. Hence, when the needy child stretched his wand United Statesward, gracious women responded to place themselves at the children's service. Some, like Miss Van Wagoner, were promoted from school rooms to homes, from 'mums' to mothers, while more mounted higher still, from 'mums' to missionaries, who in mothering heathen children have served "the least of these;" and so like St. Christopher, have mothered the Christ. The other teachers returning to the home-lands after service rendered, as live wires, have quickened all normal contacts twixt here and there. Even touring visitors, notably Mrs. Wm. P. Schell, have heard the call of the children, caught the vision and secured funds for needed enlargement. It is more than hoped that the United States Congress, through its consuls in the Orient, will hear the call of its citizen children at the antipodes and worthily undertake in their behalf. Why should it not, when internationalism is the down-to-date slogan of the world, and missionaries are far-and-away the pioneers of progress in our planet! Ex-President Taft, now chief justice of the United States, declared after making his tour of the world, that of all the people seen during his trip, the missionaries above all others, were really on the international job!

Thus we see earth's primal pedagogue is really the little child! Why is this so? Because God has decreed it? Why? Because the child best suits His purpose! How so? We answer, because the child is alert, humble, hopeful and trustful, and withal so desperately *weak*; For God hath chosen the *weak* things of the world to confound the mighty . . . that no flesh should glory in His presence.



The Anti-Prostitution Movement in Chosen

WILLIAM C. KERR

FOR SOME time the sentiment against the licensed system has been growing. The destruction of a large part of Tokyo and Yokohama by earthquake and fire was the signal for a movement to keep the new Tokyo and Yokohama free from the stain of such a system. So far it has not met with success, but the work will be carried on until the evil is abolished, even though it takes as long as did prohibition in America.

The same sort of sentiment has been growing in Chosen. Some of the mission bodies have already taken action, and on the suggestion of the Federal Council's committee the Japanese Christian Union in Seoul began working on the problem. The Union has already dedicated itself to the accomplishment of this task, has been gathering information and literature, and has had a lengthy conference with Mr. Maruyama, the head of the police bureau. The opening gun of the public campaign was fired, when, on the evening of Feb. 26th, Colonel Yamamuro of the Salvation Army was secured by the Christian Union to make a public address in the public hall. The speaker had a very short time to make himself acquainted with the local situation, but the subject in general was one of which he was already master. Before an audience of some 1,200, he delivered a fiery address which lasted for two full hours. It was punctuated by frequent applause, the only opposition manifested being the subdued muttering of a couple of men in the extreme rear of the hall.

As a result of conferring with the local officials, Colonel Yamamuro expressed the opinion that Chosen was fortunate in having just exactly the right men in posts of authority at a crisis such as this. He felt that the prospects for victory in Chosen were brighter than in any part of Japan proper.

The following is an abridged and free rendering of his address as taken from stenographic

notes. Let the words be taken as the cry of a man out of the depths for the country he loves, and not as material for hostile criticism. For no country is free enough from sin to qualify for throwing the first stone.

THE ABOLITION OF PUBLIC PROSTITUTION AND REMEDIAL MEASURES

WHAT I have to say is based largely on material obtained from investigations in Japan proper. I am not well acquainted with the question in Chosen. But being desirous of finding out something about the local situation I went directly to the government offices and found there a wealth of information. However, having neither the time nor the strength to absorb this immediately, I must leave that material for another time and use that with which I am familiar.

One thing which I do wish to say about the local problem, however, is that the authorities do not say that the licensed system is a good one. They only allow it to go on until such time as they can find something better, in the meantime trying their best to lessen the evils. This attitude is different from my own. I want to investigate more deeply, and find out whether the system ought to be left as it is or abolished. Then I shall present the material to the authorities and try to arouse public opinion at the same time. I want to get the authorities to deal with this question in a thoroughgoing way.

About 60 years ago, when some 18 places of this sort were established in England, a Miss Josephine Butler, by stirring up public opinion, had them utterly abolished. That is what ought to be done in Chosen also, before the roots get a firm hold, as it is only about eight years since the establishment of the

system. At the time of Miss Butler's movement Victor Hugo wrote to her, saying, "Repudiate the system. Arouse righteous indignation. When the slavery of blacks in America has been stopped, shall the slavery of white girls be allowed?" In this age when labor has ceased to be looked on as merchandise is the traffic in the chastity of women to be kept up? The system ought to be abolished for the following reasons.

1. From the point of view of humanitarianism

In the fifth year of the Meiji era a Peruvian ship came into the harbor of Yokohama loaded with Chinese slaves. One of them, goaded to desperation, escaped and took refuge on a British vessel. On investigation it was found that, while being taken ostensibly as laborers, they were really being taken as slaves for sale. The British officers appealed to the Japanese government to know what to do. The case fell under the jurisdiction of Soejima Taneomi, the then forceful minister of foreign affairs, and Oe Taku, the governor of Kanagawa Province. The result of the trial was that the owner of the Peruvian vessel was declared to be violating international law, and his boat was confiscated and the 230 slaves liberated. The Peruvian ambassador entered a protest. Czar Nicholas arbitrated, and the Japanese side was upheld. The ambassador thereupon said that as there were multitudes of slaves in Japan in the form of public prostitutes, it was hardly fair to take this attitude toward the slaves of another country.

The government was in a quandary, but finally escaped the predicament by saying that it was the intention shortly to liberate the prostitutes. This I heard myself from Gov. Oe Taku. A law was soon promulgated to the effect that traffic in human bodies was to be stopped. This was on Oct. 20th of the fifth year. In spite of this, however, the taking of human bodies as security for loans has been allowed. Gradually this latter phrase was

changed to 'repaying the loan advanced as fee for the prostitute.' (The Japanese terms for the above three phrases are, 'jinshin bai-bai,' 'jinshin teito,' and 'agedaikin zenshaku shokyaku.') The latter phrase came to be coined in this way: Just as rooms in boarding-houses are rented to lodgers, so in the licensed quarters the rooms are rented to prostitutes to carry on their traffic, the money advanced for equipment of dress and the like to be paid back out of the earnings. So the phrases used to describe the system were gradually toned down, but the condition of the women was not a whit different.

The women cannot go about freely. Without the receipt of a signed permit from the 'sangyo torishimari,' (the disciplinary official in charge of the allied licensed quarters, geisha quarters and eating houses in the district), the women cannot leave the place, and this permit is not easily obtained. The so-called advance payment, is really the price paid for possession of the prostitute. If the bargain is for 500 yen, only about 300 is given in cash, the rest being used for commissions, dress and the like.

This debt is supposed to be paid back out of the earnings. But it does not grow less as time passes. Fearing that the debts will increase, the authorities in Keiki Province have passed the following measure: 1, that interest is not to be charged on the original debt; 2, that if $\frac{1}{2}$ of the time agreed on for repayment has been spent, no penalty can be exacted for breaking contract; 3, that if it does prove necessary for some reason to exact penalty, not more than $\frac{1}{10}$ can be charged. But the owners have borrowed the money for their profession at high interest, and so they use all means to evade the requirements of the law, and so virtual slavery results.

About seven years ago the Salvation Army officers investigated the cases of 70 women who had been rescued from the quarters. Their average debt was Yen 377.74 to start with. They had served a total of 186 years and 10 months, an average of 2 years and 8

months. During that time the debts of ten of them only had been decreased to an average of ¥ 328.55. That is an average reduction for the 70 of ¥ 4.919 apiece for the 2 years and 8 months, or ¥ 1.759 for one year, or ¥ .1466 for a month, or ¥ .0049 for a day! The owners were determined by all means to keep them in the quarters for as long as their beauty would hold out. At this rate it would take more than 888 years to pay back the debt in full. This shows how the keepers juggle the accounts.

Using the figures of the boarding-house keeper, how long would he keep a lodger whose debt decreased at only that rate? Yet these keepers are glad enough to have lodgers who pay back at the very best only $\frac{49}{100}$ of a sen a day and are probably heaping up debt. It is evident that there is a tremendous fraud in this. Can the government allow this, and the public tolerate it? Last year in Keiki Province there were more withdrawals than entrances, but not one of these was a case in which the prostitute went out of her own free will. This is evidence enough that it is a system of slavery.

2. From the ethical point of view

Look up a few words in the Japanese dictionary. The syllable 'aku' (evil) in its combinations usually has reference to some aspect of the licensed system. The keeper is called a 'bridle,' and the brothel is called 'bohachi,' ('loss of the eight virtues'), as the business could not well be carried on if any of them were retained.

From this point of view alone the system is intolerable. The brothel is a place publicly allowed for the propagation of profligacy. It is commonly said that there must be a licensed quarter near every military barracks. Some time ago there was a movement for the abolition of the system in Nagoya. The occasion was this. A missionary had established an English class. He found that it was a common thing for the pupils when they arrived at just the hopeful stage to drop out. On investigation he found out that the reason was

in the licensed system. His outcry against this was the beginning of the movement for abolition. Gumma Province, the only one in which the system has been abolished, celebrated the 30th anniversary of this victory recently. The occasion for the movement there was the realization on the part of Majima Kojuro that the future of his children was not safe unless the system was destroyed.

The following statistics from Wakayama show the age of frequenters of the quarters:—

20 years old and under	.2 per cent
21-25	22.7 per cent
26-35	38.5 per cent
36-45	26.8 per cent
46-	11.8 per cent.

These figures show that the majority of patrons of the system are married men. What a blow to the purity of the home!

This system not only allows in the open the practice of profligacy by men, but gives public consent to women who are in trouble to sell their love to every comer. Tolstoi said, "The state of civilization in a country is determined by its treatment of women." The state of Japan can then be easily determined. Clean homes are scarce. A common proverb says, 'Wives and mats, the newer the better.' Divorce and illegitimacy are frequent.

Pres. Eliot of Harvard said on a trip to Japan, "Pressing needs in Japan are the raising of the position of the women, and requiring chastity of men as well as of women." Really, if there are quarters for men to frequent, why not quarters for women also?

Mori Ogai, formerly surgeon-general, says in a book written for soldiers, "It is a mistake to think that the health of men is impaired through the practice of continency."

3. From the hygienic point of view

Anyone's common sense will tell him that abolition is right from this point of view. The inspection of prostitutes is made only once a week, once every ten days, or once a month. Dr. Matura says that inspection in Japan is like pouring a bottle of

corrosive sublimate into the Pacific Ocean and expecting to disinfect it. Patrons suppose that inspection makes all safe, but really only the first guest after the inspection is safe.

The following are statistics of venereal diseases, taken from the inspection of 1,000 conscripts three years ago :—

Nagasaki	.....	44.78
Kochi	.....	33.48
Tokyo	.....	20.63
Osaka	.....	19.65
Kanagawa	.....	19.10
Gumma	.....	11.13

Some say that if public prostitution with its system of inspections is abolished, disease will increase. But these statistics show Gumma Province to have the smallest ratio of disease, and it is the one province where there is no public prostitution.

4. From the point of view of public morality

Some fear that the number of secret prostitutes will increase if the public system is abolished. But the two are not opposed, but rather different phases of the same question, and they rise and fall together. In the city of Shingu there were 40 secret prostitutes a few years ago. Then the public system was established and 90 women were brought in. Instead of a reduction of the secret class the number jumped almost immediately to 124.

In Tokyo since the earthquake, as Yoshiwara (the district of the licensed quarters) becomes prosperous, so does Sensoku Machi (the district of the secret prostitutes) prosper.

Some say that if there are no prostitutes the daughters of good homes will be in danger. But now is really the time of danger, for as men get in the habit of looking on certain women as tagged at one yen, or three or five, so their respect for all women will be destroyed; so that the only way to cause women to be looked on with reverence is to abolish the system.

It is said that public morality will grow worse if there are no quarters. But incendi-

arism, burglary and the like have close connections with the system. Crime is the result of having licensed quarters.

5. From the point of view of business prosperity

Two years ago Seoul had 766 Japanese prostitutes, and last year the number was probably the same. Statistics show that this was one to every 26 patrons, and that an average of about 3,000 yen was spent for each prostitute. This means that each patron spent on an average 120 yen during the year. This seems to spell prosperity. But what if that money had been used for hospitals, or schools or administered as capital?

Gotemba can be taken as an example. Recently one public house was established there. In three years 50 homes had been brought to bankruptcy, so that about 300 people had their future wiped out. And even the keeper himself, through debauchery, finally went bankrupt. If that is what happens in a small country town, how much greater the losses in in a big city.

The whole system is built on lies. The ancient rule of Yoshiwara was: "The first task of the prostitute is lying, and she should not retain a fraction of a feeling for truth." Is such a system to be looked on as business? In a country where the leaders of such a system can be looked up to with esteem, and even offer themselves as candidates for membership in the national diet, the state of public morality can be imagined. Austen Chamberlain has said of men who treat women so, that they are not men but beasts.

But the keepers themselves know what their business really is. In Susaki, Tokyo, the vice disciplinarian is a college graduate. He came to me and said, "My son is a middle school student. As it is not good for him to be traveling back and forth to my district I have him live elsewhere. As his standing in school was bad I went to the principal to ask about it. He told me that even though the achievements of a child from the quarters

might be good, the school could not give him a good standing for fear of the bad influence on other children. So I decided that I should have to look for new work right away." Another said, "My child is in primary school now, but when he gets up to middle school grade I shall find another profession." I replied, however, that even little children under such surroundings were receiving impressions which, though latent now, would some day manifest themselves, and gave him several examples which sent him home with his eyes open. The son of one keeper felt sorry for the inmates, but because of this his mother beat him until he lost his reason. So, while the outside world views conditions there with charity, the people concerned know what the real facts are.

6. From the point of view of the standing of Japan and the tendencies of the times

When Perry came to Japan, one of his sailors gave a Bible to a Japanese, but the authorities discovered it and handed it back, saying that such bad books must not be distributed in Japan. Then one of Perry's officers said he had something to return to them and he handed back a wrapped up package which turned out to be an obscene picture which had come from some Japanese source. There is food for thought there. It is a shame for Japan to include prostitution among its exports. There are three Japanese words that are known all over the world: harakiri, geisha and yoshiwara. A letter came to me the other day from the Anti-Prostitution Society of England, asking whether it were true that Japan was going to institute prostitution in Formosa as a government enterprise. I replied in the negative. But I realized that Japan is regarded as a nation of which such a thing as this might be expected. Recently in France a set of five pictures of the Prodigal Son up-to-date were published, and the scene of the wasting of his substance in riotous

living was laid in Japan, from which place he had to return home on a freight train.

So our country is looked on as a land of prostitutes. The world is testing Japan to see whether it knows what humanitarianism is or not. Let us then quickly get rid of this system, or we shall fall behind the tendencies of the times.

Remedial measures

If the system is abolished there may be the fear that as the inmates are scattered abroad every place will be tainted. If so, leave the present members as they are, but shut off the supply. Then in three or four years the whole thing will be ended.

After abolishment, what? I have two answers. Even though the quarters are destroyed and left that way without further measures, the condition will be better than the present, as the condition of Gumma Province shows. Tennyson says a man is part of the situation in which he finds himself. So, if the licensed quarters are abolished, there will be just that much gain to those who now make them a part of their lives. In Gumma there are fewer prostitutes than elsewhere, less disease, and business is more flourishing than in the neighboring province of Saitama. So much is to be gained, then, if the system is merely abolished and nothing else done. How much better still if that move is followed up with ideal measures.

Treat the keepers, not as business men, but as something less than men. Deal severely with prostitutes. Do not make charges for the treatment of disease, but make the treatment compulsory. Let the disease be treated as are other contagious diseases. Find places for the women who leave that life. Have travelers' friends at such places as the Keijo station and the Fusan pier. Insist on chastity for men. Hold prodigals in check. Have literature warning young men of the dangers.

Have vocational training for women, teaching the dignity of labor for women as well as men. The Department of Education says that

98% of the population is literate, but investigation by the Salvation Army among the women who have been rescued shows that 40% of them have not been to school. Few people who have gone through the six years of compulsory training in the public schools would consent to take up the prostitute's life of slavery. The prostitute system cannot go along with advance in education. Hence the education of women will help to break the system. The number of prostitutes in Japan and Chosen has been lessened somewhat of recent years. I am inclined to attribute this not so much to the hard times as to the advance in education.

My second answer is this ; that the question is primarily one of the heart. It will be resolved through the infiltration of the religious idea of salvation from sin. An exponent of the reorganization of society was told by a friend that he knew a place where all the people kept the same hours, ate together and had the same kind of food, had no liquor nor tobacco, and yet all wanted to get out of the place, ideal as the regime was. When asked where that wonderful place was, the man replied that it was a prison. So it is not a question of change of system but change of heart that is needed to work transformations.

There is in Japan a religious organization that sends its preachers to the licensed quarters, compliments the women on being in there for the sake of getting money for their parents, and urges them to work hard for their employers, saying that thus they can fulfil the laws of filial piety and loyalty to the state. On the other hand, I have a friend in Miyazaki Province by the name of Fujii Sutekiji. He used to be a keeper in the Kyo-to quarters. He was proud, and used to swagger around in a 600 yen kimono. But one day he heard Joseph Neesima preach. He was convinced that he had been in the wrong,

returned home and gave their freedom to the thirty or more women he had in charge. He then started into business as a milk carrier, and is now well established. He gives help to many a student who is working his way through school. With regard to hardship, he says that it is like a manju (a kind of cake), rather bitter on the outside, but sweet within.

About 14 years ago there entered the Salvation Army a man by the name of Ito. He made it his business to help prostitutes. Many a time he was beaten until he was almost dead. He turned his will over to his wife, not knowing when the ruffians connected with the quarters would make way with his life. When the keepers found that he could not be coerced that way they tried to bribe him, forcing large sums of money on him. If it had succeeded, that would have been the cheap way for them, for he rescued 987 women, which, on the basis of the computation given above, would mean a loss to the keepers of some 340,000 yen. But, like Luther, 'He did not know the taste of money.' He was the one friend that all these women had. Many a woman in gratitude said that she would gladly present him with her chastity if she had it to give. But there was never a slip on his part. I am proud that there was such a man in Japan.

But Ito was not always such a man. He confessed to me that he had been a profligate, and that he had taught another young man to lead that kind of a life. This man, after going the whole course, had committed suicide, and Ito felt that it was really himself that had killed the lad. So he resolved to devote his life to rescue work. That is the power of the religion of salvation.

I want to work with you in spreading the seeds of this religion far and wide. I hope that you will all be persuaded that the licensed system is not a necessity, but must be utterly abolished.

Mokpo

JOSEPH HOPPER

IN THE south-west corner of the peninsula of Korea, at the terminus of a branch line of the South Manchuria Railway, is located the city of Mokpo.

A generation ago this place was perhaps little more than a fishing village lying at the foot of a rugged mountain of rock. At that time there were hardly any railroads in the whole of Korea, few Japanese had come to the country, and missionary activity had not begun in this province. I can imagine that the name Mokpo, meaning wooded port, was more appropriate at that time than now, in so far as it suggested a place where there were many trees. Today it is particularly the port feature that causes Mokpo to be ranked among the important commercial cities of Korea. It was declared a treaty port in 1897.

Mokpo has a fine, deep harbor and steamer connections with other ports of Korea, Japan and China. Regularly several small steamboats, and eight or ten motor boats do coastwise passenger business in and out of Mokpo, while every day any number of sail boats can be seen along the water front. Although Mokpo has this excellent harbor, yet from the top of the little mountain seven hundred feet high which overlooks the city, the open sea is not visible. In every direction can be seen a succession of hills and mountains with valleys and lowlands submerged. There are many little peninsulas in view, while off the coast are some two hundred small islands. These bodies of land are so arranged by the hand of the Creator that it is difficult to distinguish islands from the mainland. The large island of Quelpart is about one hundred miles south of Mokpo.

The past two decades have witnessed a remarkable growth in the size of the city and the volume of business transacted. Today the population is about 20,000. Of this number 5,000, or more, are Japanese. Here are the

residences of the vice-governor of South Chul-la province, and many other officials of lower rank. Mokpo has a big cotton, rice, and fish market, a branch of the Bank of Chosen, and the largest mercantile houses in this whole section. The city enjoys such modern conveniences as water-works, electric light, a wireless station, and excellent train service.

In 1898 the Southern Presbyterian mission opened a station at Mokpo. Ever since that time there have been resident missionaries here with the exception of four years (1904-1907), when the station was closed temporarily on account of lack of workers. The history of the station is marked by frequent changes in its personnel and an inadequate force to meet the demands and opportunities of a rapidly growing work. At the same time the work has been graciously blessed until today it is a mighty factor in the evangelization of Korea.

Our compound with its five residences, boys' school, girls' school, hospital and dispensary, occupies a choice site in the city—the total value of the property being probably \$60,000. The newest building on the compound, completed this year, is the administration building of the girls' school, making this the best equipped school plant in our whole mission.

For the purpose of giving the gospel to the 600,000 people in the Mokpo territory, we have a missionary force on the field consisting of three evangelists with their families, two single lady evangelists, principal of boys' school, principal of girls' school, doctor and nurse. A fourth evangelist and his wife are on furlough. The teacher of missionaries' children is an associate member of the station.

The Mokpo evangelistic field covers a large area, many parts of which are difficult of access. About one-third of it is made up of islands; another third lies across the bay from the station; the remaining third is adjacent

land territory. The station schools rank among the best in the mission. Their present enrollment totals about eight hundred. The hospital has been closed for several years because there has been no doctor to carry on the work. However, a new doctor is now on the field studying the language. Plans are on foot for his opening the hospital. We have a fine medical plant, favorably located, and the prospect is bright for a most flourishing medical work.

The local Korean church has a native pastor, a membership of about two hundred and fifty, and an average attendance each Sabbath of about seven hundred. There is also a Japan-

ese Christian church in the city, with a Japanese pastor and a small membership. Recently they erected a beautiful little church building at the cost of about five thousand yen. A few Sundays ago eighteen new members were baptized in this church.

As we think of the challenge of the thousands of unconverted in the city of Mokpo, and the hundreds of thousands in the surrounding country districts, we turn to the great Captain of our Salvation for strength, and in the words of Caleb of old, our slogan is, "Let us go up at once and possess it, for we are well able to overcome it."

The Growth of the Seoul Foreign School

MISS M. BUTTERFIELD

THE SEOUL Foreign School in embryo started in the fall of 1901 at the so-called 'Hulbert house' near the Chosen Hotel, with about 15 pupils. In the fall of 1902 the school was held in the old Belgian Consulate with about the same enrollment and Mrs. Hulbert again the teacher. In 1903 the school had still another home in the old 'Moore house' near the Chosen Bank, with Miss Grace Corbett of Chefoo, China, as teacher. In 1904, the school was on the present site of the Chosen Bank. Miss Augusta Scranton was called out from America to teach, but her marriage in February seemed to paralyze further activities on behalf of a foreign school in Seoul, and after the filling out of the term by her mother, there was no other organized school in the city until the fall of 1912.

In April, 1912, the Seoul Foreign School Association was organized with 25 charter members. The services of Miss Ethel Van Wagoner of Albion, Michigan, were secured and she continued in the capacity of sole teacher until June 1916. The enrollment for these four years was, respectively 27, 26, 29 and 29. A room was kindly lent by Pai Chai Haktang during the first half of this time. During the summer of 1914, there was built

on the Pai Chai compound 'the little red school-house,' which faithfully expanded year after year and adapted itself to various renovations until the fall of 1923.

For the year 1916-1917 Misses Hardie and Hopkins did full-time teaching with an enrollment of 36 pupils. For the first time in the fall of 1917, three full-time teachers were employed, and the number of pupils received during the whole term reached 43. Miss Butler, however, was forced on account of illness to return to America. Miss Hopkins remained throughout the year and Miss Johnson through six months of her second year. During this term (1918-1919) Miss Bligh was lent by the Canadian mission, and short term periods were taught by Misses Spalding and Staples. The enrollment was 51. During the term 1919-1920, Misses Nevitt and Stark comprised the regular faculty. Each of them served out a three-year term, as did Miss Boyce who joined them in the fall of 1920. The two former were succeeded by Misses Mayben and Henderson (1922-1923), and the position of principal filled by Miss Norton in September, 1923. At this time the work was reorganized and a fourth teacher, in the person of Miss Butterfield, was added. Mr.

E. Martel has been serving as French teacher since 1921. During these years the enrollment went from 47 in 1919-1920 to 55 in 1921-1922, 63 in 1922-1923 and 78 in the present year.

Besides the above-mentioned, many others have contributed to the teaching force of the school, either on part-time or for brief periods. Among them may be mentioned Misses Beck, French, Miller, Malcolmson; Mmes. Beck, Becker, Boots, Hobbs and Hopkirk and Dr. Becker. There would be no point in giving a complete list of all those kind souls who have come to the rescue in times of need, but especial mention should be made of the volunteer services of the two latter who are rendering invaluable assistance in elementary music and high-school physics. The parents should congratulate themselves that such teachers are available for their children.

Just here, too, must be the place for a brief tribute to Miss Norton. What rare, good fortune that the school should have had her for even a year! The breadth of her wisdom and experience, her equanimity and sense of fair play, her understanding of youth in all its impulses, will always be of inestimable value to the pupils, individually and collectively.

It has been stated before that the school began with one room at its disposal. So it continued until October, 1916, when a second class room was provided in the new school-house. In September, 1918, a primary room on the first floor was equipped. In September, 1923, there was another temporary overflow to the Seoul Union club-house, which had been kindly lent by the members. On a crisp day in October, however, a joyous bunch of boys and girls trooped into the 'Plaisant house,' which, thanks to the tireless planning and watch-care of Mr. J. H. Morris, had been converted into an excellent modern school building. It has steam heat, sanitary toilets and lavatories in the roomy basement, abundant hall space with hooks and racks for coats, hats, overshoes and lunches, four large, light recita-

tion rooms, and a fifth so-called 'teachers room' which contains the germ of the future library, and is used daily as a supervised study room, occasionally as an improvised 'house of correction' and for rehearsals of various descriptions. A prized addition to the equipment is a portable victrola for which a number of good records have been bought or contributed. It also is in daily use for calisthenics, musical appreciation or literary societies. The location of the building is high and central; only seventeen of the children have to come by street car or automobile. A teacher is always on duty during the noon period for the sake of those who must remain for lunch.

The standard of the school is high. It has become a member of the Association of Schools for American Children in the Orient, through which organization it is affiliated with the leading universities in the United States. The New York State course of study is used and the thirty-six required weeks constitute a full term of two semesters, at the end of each of which written examinations are given. Students prepared here have done excellently in higher institutions, a fact which is assuring to all those who are interested in the character of work required of the elementary grades. The New York State Board of Health regulations are also being met, as the school is under the careful supervision of Dr. Douglas Avison, acting physician and inspector. Precautions are taken in regard to ventilation, keeping down the dust of blackboard and floors, quarantines, etc.

What of the future? Plans are fairly seething in the minds of those who have to do with the management. The contract has been let for the preparation of the playground, which is very soon to be opened. There will be three tennis-courts available, as well as ample space for organized athletics and all sorts of other games. The Forestry Department of the Government-General has contributed some pine and flowering cherry trees, which will help to beautify the place. The residence is to be equipped as

a convenient home for the teachers. Without good books and plenty of them, no institution can rightly call itself a school. To meet this pressing need for a library, the executive committee has recently voted an annual appropriation from the current budget. In addition, text-books and uniform note-paper will continue to be supplied as heretofore. The Woman's Club is planning to start a branch library in the school and several contributions have already been made towards the fund. Some excellent prints of famous pictures have been presented, which will serve to make more attractive the interior of the building. With this end in view, also, flower-boxes have been provided for some of the windows. Surely it will not be long either, before a piano will replace the decrepit old organ now in use. That, in turn, will necessitate an auditorium, which could easily be added as a second floor. It is the hope of many that this may be used as a community assembly-hall, accessible, easy to secure and of sufficient size. An appeal through the American Consulate has been made to Congress, from which body it is hoped that funds may be received for many improvements.

Neither faculty, curriculum, nor equipment, however, can make a school. Something must be said for the students themselves. With the growth of the student body, there has grown up a wonderful spirit among the boys and girls. Through their co-operation with the teams in the semi-annual tennis tournaments, on the Annual staff, in rehearsals for various concerts, they seem to have learned some part of the great lesson of the submerging of self for the sake of a cause. (Coming as they do from a selected group of educated parents, the pupils are superior intellectually, a fact that has been attested by teachers who have returned to the States.) They seem to have inculcated in them some of the lessons of unselfishness and service taught all about them; the high aims of the girl reserves and boy scouts are daily demonstrated in simple and often beautiful acts of kindness and of love. It is to be hoped that they may continue to receive more than the knowledge gained from books; that the Seoul Foreign School may be synonymous with spiritual as well as intellectual growth; that the students may have an ever increasing appreciation of all that is best and beautiful in life.

Prism Pages

T. STANLEY SOLTAU

Pak the Tiger.

“**P**AK THE official? yes, I know him. Everybody knows him. But what has happened to him lately? He is always going about preaching the Jesus doctrine and telling people to believe. It is hard to think that he is the same man. Does the doctrine affect many of its believers that way?” This was the way in which one of his former acquaintances referred to the great change that had come into Pak's life, and had made a new man out of the one who used to be known as Pak the Tiger by his associates and throughout the country. The words were spoken as we squatted on the matting covering the heated stone floor in the little eight-foot-square

guest room of a small mud house, just outside the county seat of 'repaid grace' county, in the North Choong Chung Province.

The story begins some 26 years ago when Pak, a young man whose given name meant prosperous and glorious, became much disturbed over the condition of his country. Japanese, Americans, English and other foreigners of uncouth ways were coming into the land and introducing all sorts of new ideas, etc., and Pak felt that the only thing to do under the circumstances was to drive them all out as quickly as possible. His old teacher of the Chinese classics, a famous old scholar for whose opinion and counsel he had a deep veneration, lived in Seoul, some three days'

journey away, and so Pak walked up to pay him a visit and discuss ways and means to free his country.

A whole day and until late into the night was spent in the discussion of philosophy, the trend of human thought and the future of the country. To the amazement of young Pak, a young man who entered the house during the conversation, and who was dressed in long tight trousers such as no Korean ever wore, and had his hair cut, which was also unheard of for a Korean at that time, proved to be none other than the son of Pak's old teacher, and was attending a school under the management of the uncouth foreigners, and had—what was even worse—embraced their 'doctrine.' This doctrine, it was claimed, had been the real secret of the national progress and power of the Western nations, through which they had invented and brought into use so many hitherto unheard-of and undreamed-of appliances and machines. To Pak's amazement his old teacher, though not a believer himself, was in sympathy with the doctrine and felt that real progress for his country would be brought about, not by driving the hated foreigners away, but by learning from them the doctrine and the faith which had, as they claimed, so changed their own hearts and nations. Pak was so impressed that he invested in a New Testament and hymn-book, and carried them back with him to his little village in the hills, which went by the name of 'the middle of the world.' He endeavoured to study out the strange doctrine for himself, but somehow never got very far and was discouraged at the outset by the long list of strange names in the genealogy at the beginning of the first book in his testament. However he went around to his friends and urged them to try the doctrine with him for the sake of their country, and a servant was despatched to the capital to bring back a teacher who could instruct them in the way.

The servant unfortunately made a mistake and brought back the wrong man, and interest died down. A few years passed and Pak was

made the head official of his district, and a little later the head of a neighbouring district as well. He was known throughout the county as a man of fierce temper, and one whose word must be obeyed instantly or a severe beating would be meted out. While robbers roamed in bands throughout the rest of the province, terrorising the people, his two districts were unmolested, owing to the activity of his own retainers, whom he had organised into a body of soldiers who proved more than a match for any ordinary gang of ruffians.

Pak the Tiger was so busy with his official business that all thoughts of the western doctrine passed from his mind and the testament and hymn-book lay untouched and covered with dust in a corner for many a year. With the passing of the next 15 years, which saw Korea annexed by Japan and the old official class to a large extent deprived of their offices and prestige, Pak's fortunes underwent a great change. His income and most of his possessions were lost and he finally moved his residence to the county-seat in the hope that there things might change for the better. But all to no purpose and he became a disappointed and disheartened man, with no hope for the future and no comfort in his heart. This condition lasted until about two years ago when after hearing again of the Son of God who became the the Saviour of men, he believed and found peace. After some months of struggle he sent away his concubine, who also had believed with him, and received baptism.

Within the last two or three months he has accompanied an evangelist back to his old home in the 'middle of the world' and once again is urging his friends to believe. This time he is taking with him his testament which he purchased on his first trip to Seoul, and though his old friends smilingly remind him that it is 26 years since he first visited them with a similar request, his earnestness and the change in his life and character are such an eloquent testimony to the power of his faith that several of the leading men and some 40 or 50 others have already professed



their faith in the Lord Jesus, and a new church has been started in that village. A large house already has been bought and remodelled into a church building, and though in a somewhat isolated corner of the county of 'repaid grace,' the little village of 'the middle

of the world' is rapidly becoming a centre from which streams of that grace which we can never repay are going out in all directions, to the blessing of many not only for the remainder of their lives in this world, but throughout eternity in the next world.

A Korean View of Some of the Methodist General Conference Problems

HUGH HEUNG-WU CYNN

"Glory to God in the highest, and on earth peace, good will toward man."

SOME years ago, Tolstoy, while he was still living, in an article in one of the American weeklies, said that the basis of unity of mankind was religion. Racial grouping, as he pointed out, cannot be the basis because of the heterogeneity of language, tradition, colour and traits. Nationalism and economic imperialism, as Tagore has warned us against, and as the late World War has demonstrated to us, cannot furnish the unity and peace. But religion, and religion alone, can bind all races, all nations and all interests into one great whole. How? "All roads lead to Rome," and all souls lead to God. Before Him is found one common ground for all. That all minds become "theocentric" is the only possibility for a real unity and peace of the world. The consummation, to be sure, is a long way off, but the idea leads to something definite, however slowly. This idea, first preached by the Nazarene, and a host of others like Tolstoy after Him, is mankind's greatest asset, and the Church is the trustee of that asset.

In propagating this idea in the form of missionary work, the Church has had a constant objective but a variable method. Time and space would not allow an examination of the past history, and this discussion must plunge into the immediate problems, but while doing so, it must be borne in mind that whatever method we would like to see changes in, it is the outcome of a necessity that obtained in the

past, and that before we proceed with the changes we must be assured of the necessity no longer obtaining.

There have appeared in the various Methodist periodicals a goodly number of articles, which have intimations that the "foreign" delegates would demand at the General Conference the extension of power of the central conferences, which are constituted by the annual conferences in the so-called mission field areas, and the proportionate diminution of the prerogatives of the Board of Foreign Missions, and that the 'pastors' movement would bring about radical changes in the episcopacy and in the connectional boards. Words like 'autocracy' and 'red tape' were not lacking, and new emphases upon 'democracy' from the pens of some of the church fathers were also not lacking. The foreign delegates would seem to ask for more bishops, while the 'home' delegates would vote for less. Some would elect the bishops for a term of four years, and some eight years, with or without a provision for re-election, while others would let well-enough alone; whereas there are still many others who would decidedly dissent from calling any thing well-enough. There is only one thing upon which a seeming agreement has been found, and that is the curtailment of supervisory powers and overhead expenses. But let us study a little of the background before we consider these signs of impatience.

It must be remembered that for a decade or so prior to the Great War the slogan was *efficiency*—efficiency in business, efficiency in political administration, efficiency in social organization and, therefore, efficiency in religious enterprises. Efficient management calls for efficient (often elaborate) machinery and such machinery requires the expenditure of large sums of money. Those who had money among the church membership were willing to furnish the necessary sums, which fact made them more and more to be depended on, and they in turn were able to exert great influence. Everything went on smoothly, speaking in the main, until the war, when the situation altered and new consciousness ensued. Now a new meaning is put in the word *democracy* and it has become the slogan of the day. Those who are impatient with the doing of some of the present day institutions, must remember that that which is called 'red tape' today was called 'system' not so very long ago.

However, this does not mean that nothing in the existing system should be changed. Indeed there should be radical changes wherever there is an altered situation that demands them. The mission fields of today are not those of yore. The annual conferences of these places need no longer be looked upon as 'dependencies.' In the main, they are not very different from similar conferences at 'home.' Furthermore, there is the supreme necessity of the church accentuating her universal character, especially at this time. The church cannot enjoy isolation and still be a church. If the 'mother' church is national, her infants will grow up also to be national. The appeal is that the Methodist Episcopal Church should discard the old mantle and put on a new, that is to say, she should give up her national characteristics and become the World Methodist Episcopal Church. What will that mean? That will mean, for one thing, the consolidation of the present Board of Foreign Missions with the Board of Home Missions under a new name (perhaps a simple

name such as the Board of Mission), and have the unified board bear the same relationship to *all* the annual conferences throughout the world as the present Board of Home Missions has now to those in the United States. That will at once obviate two things; a good portion of the overhead expenses and a great deal of the almost overwhelming routine that goes with the minute supervision of the work in "foreign" fields, because under this new plan most of the latter will be done in each place by the individual, annual conference and those who are in direct charge, under the superintendence of the resident bishop, as they are done in the United States now. Some writers seem to favour the plan of having most of the power delegated to the central conferences. But if that plan is followed to the limit, there will come a time when each nation will want a central conference of its own, and in the end that will amount to what is a national church. Let us follow the original plan of having each annual conference maintain its direct relationship with the one really central body, the General Conference; only, widen the scope at this time so as to have a uniformity all over the world in the relationships. Difficulties will arise, to be sure, but there is no reason why the plan should not work smoothly after a period of readjustment. Personal hardships may be feared, but, surely, means could be found to alleviate them, because that would be easier than to continue the expenses indefinitely.

May the writer be permitted to tread upon holy ground? Those who propose to make the central conferences prominent, ask for the right of letting the central conferences nominate their own candidates for the episcopacy. On the surface that seems quite reasonable. But before any committal is made to the proposition, pro or con, let us ask what is expected of a bishop. In the past it was not an uncommon thing to hear it whispered somewhat as follows: 'If A is elected, he will raise a lot of money for the area. If B is elected,

he will give a fine administration in his area. C is our own pastor, and if he is elected, it would be a great honour to this section of the country.' A bishop who is a good money-raiser, or a great business administrator, or one who can bring great honour to his charge and community, or all combined, is no doubt a blessing to the church, but it seems that the original meaning of the office goes even beyond the qualifications already named. It seems to the writer that what the church wants and the world expects is a great spiritual leader and prophet in a bishop. Any second-rate man who has the 'knack' can be a money-raiser or a good administrator. No smooth-tongued opportunist, nor a narrow-minded theologian, but a God-man is wanted by the people, both in and out of the church. Some time ago the writer was asked, "Don't you want a Korean bishop?" His reply was, "Yes, if he is elected because he is deemed by all present at the General Conference to be such a spiritual leader that he can worthily fill the office of a bishop anywhere in the world, well and good; but if he is elected purely because he is a Korean, and he might do for Korea, it would be an insult to him and to the church in Korea."

By this new emphasis upon putting first things first, some of the mistakes that have been made in the recent past can be avoided in the future, and such changes as those that have been proposed would not be necessary. By placing greater responsibilities upon the district superintendents, the general superintendents (bishops) can be relieved of much of

the detailed business administration. In this connection, the suggestion of having the district superintendents elected seems to be a good one. When the bishops are relieved of much of the vexatious routine, they can be depended on more as prophets, and the necessity of having an increasing number of them would be obviated. 'Local bishops,' mainly for the administrative work, have been mentioned, but they can be had in the district superintendents.

In conclusion, what does all this mean? It means that the Methodist Church (or any other church) instead of being engrossed in the running of, and caring for, the machinery, is to go forward more in pioneering in the spiritual realm. We have to make the church more of a 'movement' and less of an 'institution.' The world is in trouble and wants leadership, and cares little for more lofty buildings or intricate systems. A world republic or a world federation has been dreamed of by political and social thinkers, and the followers of Christ must pave the way for the realization. The mistakes, real or fancied, of either the Catholic or Protestant organizations in the past should not daunt us. The Methodist Episcopal Church is not built upon a hierarchy, and we have democracy in the General Conference. What is needed is that we all individually and collectively have a more *demos*-outlook. Mankind wants unity and peace, and God is ready to give them. The heavenly host foresaw peace on earth nineteen hundred years ago. Is the church ready to hasten its coming?



Tennis in the Orient

W. R. CATE

I WISH it were possible to evaluate accurately the part athletics has played, and is playing, in moulding national and international life; what part it has played in determining the very characteristics of our western nations, and what part it is playing in remaking, as it were, these eastern lands. It may seem far-fetched to claim such results for mere athletics, but let us see if such is not the case. In a recent speech before the Tokyo Chamber of Commerce, a Japanese professor from the University of California, made the statement that Japanese students in America actually underwent a physical transformation if they were there for a number of years; becoming taller and more robust than students of the same age in Japan. He attributed it to the open-air life of the American students. Furthermore, those qualities of mind that go to make for success in after life—quickness of mind, alertness of body, sense of fair play, and determination to win—are permanently woven into the life of every true athlete. It is in athletics that many a student learns for the first time that fundamental law of every successful career—that victory comes to him who is prepared. It is for these reasons that it would be of interest to know just what part athletics has played in the lives of men by its effect upon their physical and moral beings. It has not been so long since a leader in the educational work of the church in Korea was heard to say that during the years he had been in Korea the very stature of the young men and women had been changed by the out-door life they were now leading. Another said that fifteen years ago quite often the termination of a competitive game of any sort was a fight, staged by the losers. But who of us younger generation of missionaries has seen such a thing. And so we have the very physical and moral characteristics of the young people of Korea chang-

ing before our eyes, in a large degree because of out-of-door athletics.

Now, some critic has ere this wanted to know what all this has to do with tennis. Just this: The game that has the most to do with such results as are mentioned above must come in for a big share of glory, and in considering the changes wrought by athletics in Korea, we must acknowledge tennis as the leading sport. To what other sport would you give first place? Baseball? Baseball is the national game of the United States and has made rapid progress in Japan and Korea; but, acknowledging all that baseball has achieved, it still must be placed second to tennis. Football? The English and American brands are popular in those countries; but it has gained a real foothold nowhere else, although the English game is played a little in the Orient. Track meets, aquatic sports, golf, basketball, all come in for their share of attention, but none of them can be called a truly popular sport. Tennis? As I have thought over this question, in all the world there seems to be only one rival of tennis for first place, and that is revolution, as witness the frequent "tournaments" in China, Russia, India, Turkey, Italy, Spain, Germany, Mexico and Herrin, Illinois. But putting this last-named sport aside as not a real sport but an occupation, we still maintain that tennis comes nearer being a universal sport than any of which the writer is aware.

Why has tennis so won the hearts of the peoples of the world? The reasons are not far to seek. It is a game in which all ages, old and young, can indulge and yet avoid that physical strain against which Walter Camp is constantly sounding warnings. It is an open-air game, furnishes reasonable exercise, satisfies the human craving for competitive sports, and is a scientific game. Physical trim,

skill, and mental alertness, with an understanding of the basic principles, are in reach of all who seek them. It is not necessary to be a born athlete to become a good tennis player. And a person's sense of fair play is constantly called into action, since there is no game in which it is so easy to out-count an opponent. All these elements combined make a game of tennis a pleasure, that element which, if lacking, would soon spell its doom.

Is it any wonder that tennis has captivated the Orient? Because of its inherent qualities it appeals to the pleasure-seeking element present in every life; because of the inexpensive equipment and the small amount of space required for a court, and because of the short time required for a match—an hour can be found for a game when it would be impossible to take exercise requiring a longer time—it is brought within reach of all classes. It is to be hoped that tennis will more and more become the game of the Orient.

A final word in reference to tennis in Korea.

If Korea is to develop tennis players capable of competing with players of other nations, she must get away from the soft balls now in use. The Japanese and foreigners in Seoul have arranged for a yearly tournament in both singles and doubles, the trophy being two beautiful cups given by Mr. C. Ariyoshi. This is possible because the Japanese have substituted hard balls for the soft and are developing splendid players. Members of the Japanese Olympic team have just sailed for America, and it was in the Olympic games last year that Japan made such a splendid record. Why not a yearly Korean-American tournament? Why not a Korean Olympic team? Do away with the soft balls and they will come.

Let us continue to push athletics in every form. It is a campaign for national and international friendship with results far beyond the comprehension of those carrying it on. It is applied Christianity.

The Songdo Women's Evangelistic Center

MISS ELLASUE WAGNER

COME, let us walk together down the long street which is the main artery of the life of Songdo; it is a quaint old street, narrow and unpaved, having no side-walk for pedestrians. As we join in the general mix-up of carts and jinrickishas, men, women, and children, we meet the bullocks heavily laden with brushwood for fuel or piled high on the shoulders of men, and on other burden bearers are loads of straw for the spring covering of hundreds of straw-thatched houses in the town. The harsh honk-honk of a motor-car mingles with the discordant notes of the thoroughfare, and we scramble to the side of the road to avoid collision with this modern Juggernaut driven at what seems a wild and reckless speed.

"How incongruous!" you say. "The idea of an automobile in this picture of antiquity does not seem to fit somehow!"

Indeed, it is strangely out of place, for this old street itself with the quaint arched roofs that line the way and the odd costumes of the people, are doubtless very much the same as they were that day when the Songdo dynasty fell and the new monarch founded his new palace in Seoul. It seems but yesterday, as we look out over the picturesque relics of this ancient capital, until we recall that those historical events occurred on hundred years before Columbus sailed over the seas to find the new land of the West.

Yet motor-cars are no more strange than that new building yonder. A little further down we can see the old arched roof of the Great South Gate, but here this beautiful three-storied building of gray granite lifts itself high above the tile roofs that cluster about it. This is none other than the Wo-

men's Evangelistic Center, or, as its Korean name means, 'The House of High Aims.'

This building, electric-lighted, steam-heated, and completed nearly two years ago was opened in May, 1922. During its erection the center was much talked of throughout the city. Many refused to believe that such a building was being put up for women, though in the hearts of many was born the hope that they might find a part in the work thus nobly planned for the women of Songdo. But finally, when the slab of stone over the main entrance was carved in large Chinese characters, (高麗女子館), unbelief gave place to joy; it was really for women after all and half-awakened hope in many hearts turned to radiant plans to take active part in whatever was offered at the 'Ko Rya Ya Ja Kwan.'

You must come in with me for a 'sight-see,' for since this is Tuesday you will find Miss Lowder, superintendent of nurses from Ivey Hospital, already here with a Korean nurse, and hard at work in the baby clinic, which we consider to be one of the most interesting phases of the undertaking.

This pretty, bright room to the right of the entrance is the kindergarten; we had to limit the number of children to fifty, though we could easily have twice that number had we room. If we had time to stop and listen to them they would be delighted to give some of their little songs and plays for us. You will notice that these children are well dressed and clean; many of them are from wealthy, aristocratic homes in the neighborhood.

To the left of the entrance is the reception-room; the bright cushions, pretty curtains and wicker furniture give it a home-like look of comfort, and the smaller social functions and the missionary societies take pleasure in using this cozy room.

Just beyond the reception-room, down this corridor, is the dispensary. These six rooms on the first floor are used by an efficient force of medical workers from Ivey Hospital from 10 A. M. to 5 P. M. on six days of every week,

and many come here for necessary treatment who probably would not go to the hospital. Last month 456 cases were treated here.

But there, we must not talk, for Miss Lowder is just making her speech to the mothers. As I told you, this is baby day and all that crowd of mothers have come to hear about the care and training of children. At present 172 babies from one year of age to six are enrolled. They are divided into four classes according to age, and each baby is supposed to be brought to the clinic once each month on the Tuesday set apart for its special division. How interested those mothers are as the nurse tells them about clothing, feeding and general care of their children! Each will watch very anxiously, too, to see if her baby is gaining properly, also, to see if her baby is gaining properly in weight, and whether or not it behaves properly under inspection. They are beginning to realize the importance of their part in keeping the babies well and strong, and the improvement in many of them during the four months since the clinic has been established is remarkable.

This, the second floor, is taken up largely with class-rooms, and here also are the offices and the library. These class-rooms serve a variety of purposes. During the morning hours they are used by classes of girls. This is not a school, but the content of the first and second grades are taught to girls over the ten-year age limit, who, without this, would not be admitted into the ordinary schools. The afternoons do not find these rooms vacant, for with Bible classes, English classes, and special institutes for the women of city and country churches, there is nearly always something going on. The night school, from 7 to 9:30 P. M., four nights each week, is for young married women who have had no other opportunity for study. They are not allowed to attend school during the day-time, but can come for these few hours after the day's work is done. The majority of them are from non-Christian homes. They have had few or no interests outside of their homes and the

privileges they enjoy here mean much to them.

Do you ask what all this noise means? It is the whirr of sewing machines from that room at the head of the stairs. That is the sewing-room, where six machines join their voices with the pianos and organs from the music-rooms. Meet our sewing teachers—Mrs. Anderson and Mrs. Deal—who have taken great pride and pleasure in teaching classes in foreign sewing. Mrs. Anderson has been busy the past few months showing them how to make complete outfits for babies. You see they are adding the finishing touches to the little cashmere caps which are very dainty and pretty. The women in this class all pay for tuition and bring the material to make things for their own children, but there are several other classes in which the young women take orders and support themselves by the work they are able to do. If at any time you wish to buy silk underwear, remember our sewing department, for that is a speciality with Miss Mauk who is in charge of this phase of the sewing. They also make shirts and childrens' dresses from the famous Songdo mission cloth. In that glass case over there you will find some samples of their handiwork.

Miss Mauk is in the auditorium just now giving a piano lesson; you must meet her and let her tell you herself of her piano and organ pupils, of her music club, and of the elevating influence of this department on the educated young women of the city. This is the only place where musical instruction can be obtained by women or girls who are not in school. The first piano to be put in a Korean home in Songdo was bought by one of Miss Mauk's students soon after beginning work with her. The music club is one of the liveliest organiza-

tions among our young people. Last fall they gave a recital for the purpose of raising money to buy orchestral instruments and you may be sure it was a success both musically and financially.

If this were only Friday, the day for Mrs. Snyder's cooking lesson, we might be able to give you some cake and tea. The kitchen is equipped with range, sink and tables to make the work easy and pleasant for the women. They enjoy this department very much and it is considered a special treat to have the cooking class prepare the refreshments for the many social occasions that the different churches and organizations hold at the Center.

Indeed, there is something going on almost every minute from Monday morning until Saturday evening; yes, and on Sunday, too, for the Central Church has been having its regular services in our auditorium while their new building is being erected across the way. The afternoon Sunday school—the Junior congregation—has over two hundred boys and girls in attendance.

Since our 'House of High Aims' was opened, it has in truth become the center of social and religious activities for the Christian women of Songdo, and special efforts have been made constantly to reach the women and girls of every class and win them for Christ. Between six and seven hundred women and girls have enrolled in the different classes and activities, and it is coming to mean more and more in the lives of those whom it serves. As we look back at the past we wonder how we ever managed to get along at all without the Women's Evangelistic Center!



Hingking (Manchuria) Station Letter, March 1st, 1924

W. T. Cook

WHEN IN the early winter of 1917 the writer first ventured across Manchuria, and in company with a member of the Scotch mission, was passing through the town of Hingking, we stole stealthy glances at the property that we coveted for a mission site, but dared not point so much as a finger at it for fear suspicions might be aroused and the site lost for mission purposes. Through many tedious vicissitudes occupying nearly half a furlough period, faint yet pursuing, we at last gained from the unwilling sons of Cathay the title deeds to the place and went to possess the land.

After dividing the piece half-and-half between the Scotch mission and ours, we began the process of developing the place as a station plant. What was before fields of corn and beans has in the last three years been transformed into a modern station site with a line of four residences, two Bible institute buildings, a hospital of no small dimensions, a book-room, (these all of brick,) besides various substantial gate-houses, wells, roads, bridges and a barbed wire entanglement around them all.

In the meantime the work of the church did not wait for the buildings. We had Bible classes, officers' meetings, Bible institute, and presbytery, in any kind of old buildings. The first session of Bible institute necessitated a six weeks' trip to the north. There I slept in a room that had an inch of frost on the walls, but we survived and so did the Bible institute. This year in our new buildings I remarked to the young men that their attention was good and no one dozing, which called forth the immediate reply:—"Why, we are so warm and comfortable we naturally are alert when it comes to study."

Last fall and winter months were occupied in collecting building materials and finding a contractor and workmen for the two residences. Lime came by cart from 200 li south;

lumber from Tongwha 215 li east; and larger timbers from the north. The hauling has to be done when the roads are frozen. Then the whole farming population turns out to do carting and all roads are literally alive with animals and moving carts. When the stuff arrives, more often than not on a day when the thermometer has touched thirty below zero, we stand all day in the wind weighing the lime by the boxful, or counting and measuring lumber. The collecting of materials is more than a process; it is a campaign compared to which the simple matter of putting up the houses seems easy—till you come to it.

Some days when the yard is full of lime, carts, and lumber to be measured and counted, and the little study is suffocatingly packed with Chinese bargaining over building stone, perhaps a delegation from the country churches comes with the helpful suggestion:—"The pastor seems to be occupied. When is he coming out to the churches? Is he not soon going to cease being a carpenter-pastor and undertake again the building of churches?"

During the summer when superintending close to a hundred workmen on two residences, I had to find time to give daily lectures to fifty young men in the teachers' institute. Then came the summer officers' class with about 250 enrolled, followed by presbytery, which in turn had sometimes to be interrupted to see whether doors and windows were not being put in upside down.

The difficulties of building were further increased by 48 days of almost continuous rainfall. When Mr. and Mrs. Henderson returned after the rainy-season was over, distress was written large on their faces at the appearance of their house. What should have been a red brick house had been turned green with fungus which had to be cleaned off only to reappear. The house seemed to be suffering from some strange sort of measles. (*Continued in June.*)

Notes and Personals

CAPTAIN M. L. SWINEHART, who is going on advanced regular furlough to America, has consented to represent the Christian Literature Society of Korea in an appeal to the home constituency for \$60,000 for the purpose of erecting a much needed new building. Captain Swinehart was present at a meeting of the C. L. S. executive committee held in Seoul on April 12th, when plans for the campaign were discussed. All the co-operating missions in Korea have taken favourable action in regard to this project, and individual missionaries have already subscribed ₩ 5,182 towards the object.

Born :

To Dr. and Mrs. Norman Found a son, Bruce Cass, on March 23rd, at Kongju.

On April 10th, to the Rev. and Mrs. C. C. Mingleddorff a son, Joel Philip, at Choonchun.

Death :

Winston Riley Brannan, the 14 months old son of the Rev. and Mrs. L. C. Brannan, of pneumonia, at Choonchun on April 10th.

Mr. Hugh H. Cynn, the General Secretary of the National Committee of the Y. M. C. A. of Korea, left Seoul on April 7th, to attend the General Conference of the Methodist Episcopal Church to be held in Springfield, Mass., during May. Mr. Cynn will also attend a conference of the "All General Secretaries of the National Movements of the Y. M. C. A. throughout the World" to be held in September.

An investiture service of the Seoul Foreign Troop No. 1 of the Boy Scouts of America, was held in the Pierson Memorial Hall on Saturday evening, April 12th. Korean and Japanese Boy Scout troops were present.

The following members of the Seoul and Pyeng Yang troops of the Boy Scouts are visiting the North China International Boy Scout Jamboree to be held in Peking, April 18th, 19th and 20th.

Seoul Troops: Scoutmaster Nash, Scouts Martin Zuber, Maxwell Becker, Robert Moose, Ledyard Decamp and Edward DeCamp.

Pyeng Yang Troops: Scoutmaster Shaw, Scouts Reuben Pieters, Richard Pieters, Ned Whittemore, Douglas Young, Livingstone Erdman, John Preston, Charles Moffett, Frank Engel and Gardner Winn.

Herbert Hitch, the son of the Rev. and Mrs. J. W. Hitch, had the misfortune to fall and break both bones of his left forearm while playing in the Seoul Foreign School grounds on April 10th.

The many friends of Mr. and Mrs. Thomas J. Carter, of the Southern Methodist Mission, will learn with regret that these missionaries are leaving Korea without expectation of returning. The cause for this decision is the condition of their little son, Thomas, who must be taken immediately to a congenial climate. Mr. and Mrs. Carter have laboured at Songdo and Wonsan, and have made for themselves a large place in the hearts of Koreans and fellow missionaries. The prayers of friends in Korea will be that the Lord may direct these workers to a place of large usefulness.

Dr. Becker, representing the Seoul Foreign School, and Capt. D. L. Soltau, representing the Pyeng Yang Foreign School, attended the conference of representatives of Foreign School Associations in the Far East, held in Peking in April.

Information has come to the Severance Union Medical College that the Presbyterian Hospital in New York City is trying out a treatment for sprue, used in the London School of Tropical Medicine. Special rates will be charged for missionaries who wish to avail themselves of the treatment at the hospital in New York.

The Federal Council's language school is holding its spring session, with an enrollment of 65, more than half of whom are from outside of Seoul. For the first time there is a third year course, and this is so well patronized that the management plans to have such a course each spring, though not in the fall.

Dr. Gale, teaching his own 'Grammatical Forms,' is the latest addition to the school, and naturally is a great attraction, several coming for his course alone.

Exodus in Korean. The revised text has been published by The British and Foreign Bible Society at Seoul. Order from the Bible House, Chongno, Seoul, or from local bookstores or colporteurs. Price 10 sen.

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